SOME

REMARKS

On a PAPER, Entituled,

The Humble REPRESENTATION of the

PRESBYTERIANS,

TO

His GRACE,

His MAJESTIES

High COMMISSIONER,

And the Estates of Parliament, *May*, 30: 1695.

WHEREIN

Some Errors of that Party, their Disingenuity, Inconsistency, with their own Principles, and Cruelty towards the Ministers of the Church of *Scotland*, are clearly Manifested.

Matth: 18. 7. *Wo unto the World because of Offences: For it must needs be that offences come, but wo to that Man by whom the offence cometh.*

Rom: 16. 17, 18. *Now I beseech you, Brethren, mark them which cause divisions and offences contrary to the Doctrine which ye have learned, and avoid them.* v: 18. *For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the Hearts of the simple.*

LONDON, Printed for *Rich: King*, 1695.

Unto His Grace, His Majesties High Commissioner, and the Right Honourable, the Estates of Parliament;

The Humble Representation of the Ministers from the Synods and Presbytries of this Church, met at *Edinburgh*, *May* 30, 1695 years.

WE *do with all thankfulness acknowledge, that His Majesty, and the Honourable Estates of this present* Parliament, *have under God been the happy Instruments of reviving the Reformation, and restoring the Government of this Church. And do humbly and earnestly beg of his Grace the Lord Commissioner, and the Honourable Estates of* Parliament, *the continuance of their favour, in promoting and carrying on the Reformation begun, and countenancing the Judicatories of this Church in the Exercise of Discipline and Government for that effect. And we humbly crave leave to lay before you the following particulars.*

1. *That notwithstanding of many good and excellent Laws made against Prophanitie of all sorts, yet all kind of Wickedness doth exceedinglie abound, especiallie Cursing, Swearing, Sabbath-breaking, Drunkenness, Uncleanness,* &c. *And in all appearance, will more and more encrease, unless some method be fallen on for a vigorous Execution of these Laws.*

2. *That several of the Episcopal Clergy, who are yet in possession of their Charges and Benefices, do in several places meet together in their pretended Presbytries and Synods, and Act as if they were Legal Judicatories*

3. *That divers of the late Episcopal Clergy, and others whom they have associated unto them, have intruded themselves into vacant Churches, possest themselves of Pulpits, Manses and Benefices, exercising all the parts of the Ministry, as if they were the lawful Ministers of these Parishes, and that without any Legal Call, Allowance or Admission of any Church Judicatory, or Application thereunto for that Effect.*

4. *That when the Committee of the late Assembly was in the* North, *they met with several Protestations at* Aberdeen, *and* Inverness, *from several of the Episcopal Ministers, not only in their own Name, but pretending to represent others of their perswasion; and this they did, though neither cited nor call'd, which Protestations were Declinatures of the Authority*

thority of the Judicatories of this Church, and tend to perpetuate Schism therein, and are a manifest contempt of the Law.

5. That divers of the late Episcopal Clergie, after due tryal, being found guilty of gross scandals, Immoralities, Contumacies, and supine Negligence, and for those causes censured with deposition, do notwithstanding in high contempt of all Order and Jurisdiction of the Church take on them to exercise all the parts of the Ministerial Function.

6. That several of the late Incumbents outed of their Charges for their disaffection to the Government, do creat disturbance against the same in several parts of the Kingdom by Irregular Preaching, Baptizing of Children begotten in Adultry and Fornication, without regard to the removing of the scandal, and Solemnizing of Marriage without proclaimation of Bans, and without the knowledge and consent of Parents; Yea, sometimes within the forbidden degrees, and where former Marriages are not dissolved, and they do absolve Scandalous persons unto whom they had never any Ministerial Relation.

7. It is humbly begged that vacant Stipends may be effectually applyed for Pious uses, and that these vacancies that are on the North side of Tay may be applyed for the defraying of their Charges, who are from time to time sent to the North for supplying of the same, and that part of these vacant Stipends may be imployed to bear the expence of calling Ministers from the South to the North to plant vacancies there, and for maintaining of the Indigent Students of Theologie recommended by the Presbytries of the bounds.

All these above complained of being certain, and which we are sufficiently able to instruct if need be, are in themselves grievous and offensive to good persons, and hardning to a wicked generation, who love licentiousness and a lawless liberty. Therefore it is humbly begg'd that his Grace his Majesties high Commissioner, and the Honourable Estates of Parliament may think of making Laws for remedying such of these evils as have not yet Laws against them, and revive such old Acts as are made, and appoint the Execution of them, that Knowledge and Piety may flourish, sin and vice may be curb'd and stopt, and flagitious and disorderly persons may be punished. Truth and Peace may continue, the Kingdom of Christ encrease, and the word of the Lord have free course, and be Glorified, which will alwayes be found to be the stability of the throne, and the true interest and security of the Nation.

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REMARKS

Upon the Repreſentation of the *Presbyterian* Miniſters to the Parliament;

In the Prologue to this Addreſs they give an Humble Tender of their Thankful Acknowledgement for many Good and Excellent Offices done them by the Parliament; And amongſt others, For Reviving the Reformation, formerly it ſeems Dead.

Now what this *Reformation* is, which they ſay is *Raiſed from the Dead*, I cannot underſtand.

FOR *Firſt*, In Reſpect of Doctrine, no Reformation can be pretended, Becauſe theſe Doctrines by which the *Presbyterians* are Characteriſtically Diſtinguiſhed from the *True Proteſtants* of this Church, as they are inconſiſtent with True and Pure Religion, Supernaturally revealled by GOD to his Church, and ſincerely profeſſed by the Generation of His

People in all Ages, ſo they are productive of Immoral and Sinful Practiſes, and everſive of Chriſtian Unitie, and Humane Peace; And therefore the Returning of theſe Modern Errours upon Us in this Nation by the Erection of *Presbyterie* is no Reformation, but a *D*eformation of this Church in her Truth, Purity, Order, Unity, and Peace; If the Oath of the *Teſt*, in which theſe Errours are abjured, under the Name of the *Phanatick principles*, and Doctrines of *Schiſmatical Diſſenters*, had been as Religiouſlie keeped as it doth inviolably obliege, this Church might have been happily preſerved in Her Truth, Purity, and Peace untainted with theſe Errours. But as theſe Erroneous and Pernicious Principles are but too well known to all Perſons of Reaſon, who without prejudice conſider things impartially: So I have no room in this paper to inſiſt on them, And to conſider the many falſe Concluſions, Sinful Diſorders, and Diſobediences, which Naturally flow from them, Yet I ſhall ſhortly name two or three of them, and point at ſome of thoſe Mal-Affects they Naturallie produce.

The Firſt then I name is this, *That all the power with which Princes are inveſted, doth flow from the people, That the People by their own Right may take back that power, which they had granted unto them when they conceive that it is abuſed by them, and that Princes are to be eſteemed to have abuſed it, when they extend it further than it pleaſes the People.* All ſuch as are not enemies to Mankind, and unto the peace of Humane Societies ought to abhorr this erroneous and pernicious Doctrine; Which, if it were generally received, would quickly turn the World into an Hell of Sin, Confuſion and Ruine, but it hath pleaſed God graciouſly to provide well by his Ordinance for the peace and

and ſecuritie of Men, while he declares in His Sacred Word, that *by Him Kings Reign*, that is, by His Authoritie only, and not by any Authority of of Men: That they are *ordained by Him*, and not by the People, and that they are his *Miniſters and Vicegerents*, and therefore dignified with the name of *Gods*, *I ſaid ye are Gods*, that is ye, are the repreſentatives of GOD upon Earth, and as it were *vice Gods*: It is the right of men to conſtitute their own Vicegerents and Miniſters. The Right and Power, by which Subordinat Governours Rule, is from Him who is the Supream, and the people are bound, for the *Lords Sake*, *and becauſe it is the Will of God*, to ſubmit unto them *As Sent*, and in Commiſſion from Him; Men ſhould not preſume to arrogat a Right unto themſelves to conſtitut the Vicegerent and great Miniſter of God, or as it were a Vice-God, or the Repreſentative of God upon Earth, to rule over them by their Authoritie, or by a power they confer on him, People cannot conſtitute Gods unto themſelves, without the horrid Crime of Idolatrie. As a Miniſter then, or Vicegerent is only accountable for the Mannagement of his Truſt unto him, whoſe Miniſter or Vicegerent he is, ſo the Prince or Supream Governour or Head of rhe Common-Wealth, can only be accountable, for the mannagement of his power unto God, whoſe Vicegerent and Miniſter he is.

The ſecond is, *That the Government of the Kirk, which ſtands in a perfect Parity of Miniſters and Seculars, with an abſolute Supremacy, is by Divine Inſtitution neceſſary and eſſential to the Conſtitution of a Chriſtan Church, That an Authoritative Epiſcopacie, not Abſolute and Arbitrarie, but bounded by Laws, and Moderated by the Conjunction of Subordinat Presbyters, as Aſſiſtents in Diſcipline, inveſted with*

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the Power of Ordination (which is the Government of this National-Church) *is Popiſh and Antichriſtian: And that Separation from ſuch a Church* (tho She be true in Doctrine and pure in Worſhip, and require no Conditions of Communion from her Children, which Chriſtians truely Proteſtants can juſtly ſcruple) *is no Schiſm, but is upon the ſole account of Government a neceſſary Duty.* As this Doctrine is Erroneous and Schiſmatical; So it is highly Derogatory to the Glory of CHRIST: For then CHRIST had never any Church governed according to His Royal Charter, All Churches, ſince the firſt Conſtitution of a Chriſtian Church by the Apoſtles, having been Popiſh and Antichriſtian in Government, until they of *Geneva* raiſed CHRIST's Throne, until then overturned: Thus the Scepter of Government wrung out of CHRIST's Hands, by Antichriſtian Epiſcopacy overſpreading the whole Church, for well nigh fifteen Centuries, is at length reſtored to him at *Geneva*, by the hand of Tumult and Sedition. But after all this, here is an unhappineſs; The Presbytrie of *Geneva* (beſide *Calvin*'s acting as Biſhop, both as to the power of Governing and Ordaining all his Dayes, and *Beza*'s doing the ſame after him) is miſerably complicated with groſs *Eraſtianiſm*, according to the Notion thereof, with the Addreſſers, and cannot do Acts of Government of Moment, but in dependance upon the Secular Power; Whereby CHRIST's Throne is no leſs overturned, than by Epiſcopacie, according to their Doctrine. Moreover, beſide the many Biſhops we have in Scripture; *Ignatius Dionyſius, Ireneus, Polycarp Cyprian, Athanaſius, Ambros, Auguſtin, Chryſoſtom, Epiphanius, Baſil,* the two *Gregories*, &c. (all renowned Biſhops in their ſeveral

ſeveral Ages) were the moſt Eminent Worthies of CHRIST the Church hath enjoyed, ſince the Apoſtles, Honoured by their Maſter to propagat His Goſpel, and to dye Martyrs for His Truth, are now to be reckoned, according to this Doctrine, among the Members of the *Popes Hierarchie*, and of his *Antichriſtan Kingdom*. And the worthie *Biſhops* of *England*, as *Cranmer*, *Riddly*, and *Latimer*, who were the great Reformers of that Church, and Heroick Martyrs burnt quick in devouring Flames, for their *Proteſtant Profeſſion*, by the members of that *wicked Hierarchie*, muſt be branded with the ſame *Ignominious Character*. The *Preſbyterians* fortifie the *Pope* in his vaſt claim, and furniſh *Popiſh Emiſſaries*, with *Arguments* to ſeduce unſtable Souls from the Truth unto their Communion; While they make the great Lights of the Church in all Ages, blazing Comets of the *Antichriſtian World:* Thus they indeavour to darken the Glory of CHRIST, the Son of Righteouſneſs, from whom all thoſe Glorious Stars which have ſhined with ſo great Luſture in the Firmament of the Church, derived their Right and Splendour: They while blinded with malice and prejudice againſt the Sacred Order of GOD's Houſe, betray the Cauſe of CHRIST unto the Enemies of his Kingdom. Light

Thirdly, It is a main Article of the *Proteſtant* Religion as oppoſed to the *Romiſh*, that the Holy Scriptures contains all things appertaining to that Supernatural Doctrine of Faith and Holineſs, which GOD hath revealed to His Church for the attainment of Eternal Life, by which Article we are not excluded from believing what is otherwayes Credible, or practiſing what is Reaſonable or Expedient. The *Anticeremonians* of *England*, and the *Presbyterians* of this,

this Kingdom, having Transformed this Eminent Truth by an unhappy miſunderſtanding thereof, unto another thing, which truely is as far diſtant from it, as falſehood is from Truth, have laid this as a foundation Stone of their Religion, *That nothing can be Lawfully done or uſed, even in the affairs of common life, but much more in the Churches of Chriſt, unleſs there be either Command or Example in Scripture for it*; In which *Presbyterian* Principle, the very Myſterie of *Sectarian Phanaticiſm* doth conſiſt; Thus as they of the *Romiſh Church* rob the Scripture of that perfection, which of Right belongs unto it, while they impoſe many things, and that under the opinion of neceſſitie, which the Scripture requireth not; So the Presbyterians aſcribe a perfection unto it, which it cannot have, while they forbid many things unto Chriſtians, and that under the pain of ſin, which the Holy Scripture forbiddeth not, which is ſuperſtitious, and derogatory to True Chriſtian Liberty, and to the truth of GOD; Alſo it is a ſtrong Symptom of the great pride that is in the heart of corrupt Man in venturing to piece out the Holy Word of GOD, by adding his own devices unto it.

Secondly, In reſpect of Worſhip no *Reviving of a Reformation* can be pretended, unleſs the diſcontinuing the uſe of the *Lords Prayer*, *Doxologie*, *Creed* at *Baptiſm*, and *Reading the Holy Scriptures in the Church*, be accounted ſuch; Yet in laying aſide all theſe, as they recede, not only from the *Reformation* of this Church, but alſo from all *Reformed* Churches in the World; So they have involved themſelves (according to their well known Principles) in the guilt of perjury; Seeing the whole Church and Nation (as they Averr) are under the everlaſting Obligations of Solemn Oaths, to preſerve and maintain the publict Worſhip of this

this Church, whereof the things named were parts (continued ever since the Reformation) when these *Oaths* were sworn: So that the throwing them out of the Church is a violation of these Oaths, as they are and must be understood by themselves.

Thirdly, by this *Reformation*, which is said to be *reviv'd*, cannot be meant the Establishing *of Presbytrie*; For that in the Address is also particularly mentioned, as a distinct favour, and expressly contradistinguished from this *Reformation*, which is said to be Revived; Yet if this be it, which is meant by the Addressers, it is an odd kind of *Reformation*, which makes a Recess from Christ's Church Universal in all Ages: For, 1*mo*. as our Blessed Lord did immediatly delegat the power of Governing his Church unto his Apostles: For when (*John* 21. 22, and 23.) he said unto them, *As my Father sent Me, so send I you, and breathed on them, saying, receive ye the Holy Ghost, whose sins*, &c. He conferred on them the power of Jurisdiction, to rule his Church by his Authority according to his Laws, and of Ordination to transmit the same to others to succeed them therein, for the Everlasting continuance of his Church: So He Cloathed his Seventy Disciples with a limited Commission to Preach the Word of the Kingdom, and to Labour in his Harvest, without Delegation of Apostolick Power to Rule his Church: Neither did he impower them to Ordain Church Officers, nor to Confirm Church Members; To do those things they had no power from their Master, unless they had been advanced by Apostolick Ordination unto the Superior, that is the Apostolick or Episcopal Order, as *James* the Lords Brother, one of the 70, who for this Reason is called by Saint *Jerome* the 13 Apostle; And therefore, altho they did Preach and Baptize by Virtue

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of their Commiſſion from our LORD; *Acts* the ſeventh, eight, and ninth Chapters; Yet when they were preſent, *Acts* 6. They did not concurr in the Ordination of thoſe ſeven Choſen Men; But the Apoſtles only did ordain and appoint them over the *Poor*, in adminiſtrating the Publict Charity; And *Philip*, *Acts* 8. Becauſe not inveſted with *Apoſtolick Authority* (he being only one of the Seventy) did not confirm his Converts, whom he had Baptiſed; but the Apoſtles ſent two of their Number from *Jeruſalem* to *Samaria*, to perform that Miniſtration. 2*do*. As the Apoſtles by Virtue of the plenitude of Power immediatly delegated to them from their Maſter, ruled with a ſuperiour Power over the other Miniſters of the Church: For the whole Execution of their Office is a continued Argumemt thereof, and the *Presbyterians* themſelves do acknowledge it: So they tranſmitted the ſame Power unto others, as an ordinarie Succeſſive and Perpetual Office of the Church: For they according to their Warrant from their Maſter, and in Conformity unto the two Orders of Church Officers, inſtituted by him in themſelves and the Seventy, did not only ordain Inferiour Miniſters in the Churches they planted; But alſo inveſted in each of theſe Churches One, with the ſame Power, which was immediatly delegated to them, to govern theſe Churches reſpectively, with a Superiour Power over the *Presbyters* thereof. This is moſt evident; For *Timothy* was by *Apoſtolick Ordination* inveſted with the Juriſdiction of the *Epheſian Church*: And therefore the Apoſtle directs him, 1 *Tim*: 5. 19, 20, and 21. How to exerce his *Apoſtolick* or *Epiſcopal Power* over the *Presbyters* of that Church: Where we ſee that *Timothy* had power to take Publict Cognizance of the Criminal Cauſes of his *Presbyters*, that he was their only Judge,

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and had the ſole power of inflicting Cenſures on ſuch of them as he found guilty, under the Teſt of Faithful Witneſſes: And therefore he obteſts him neither to Judge any of his *Presbyters* before his Cauſe was heard, and fully conteſted in publict Court, nor by Partiallity to preferr any in Judgement. The Apoſtle alſo to make *Timothie's Apoſtolick Power* compleat, intimats *verſe* 22, That he had the ſole power of Ordination,& therefore injoyns him to be very wary in giving Orders. *Timothy* then was inveſted with the Juriſdiction of his Church, without the Aſſociation of *Presbyters*, with him in the powers of Governing and Ordaining. The Juriſdiction alſo of the Church of *Creet* reſided in the perſon of *Titus*: For he was placed in *Creet*, *Tit:* 1. 6. For this very purpoſe to ordain *Presbyters* in every City: That is one *Presbyter* in one City, and many in many: And therefore to ſupply the Defect of that power in the *Presbyters* that were in *Creet* before him. It belonged alſo to *Titus* as parts of his Office, to ſilence vain pratting, unrullie and diſobedient Preachers, to rebuke Delinquents with all Authority, and to reject obſtinate Hereticks. He was then impowered by *Apoſtolick Ordination* to do all theſe things, without the Conjuction of the *Cretian Presbyters*, in Commiſſion with him. *3tio.* As the Apoſtles did transmit this fulneſs of Power, as an ordinary ſucceſſive and everlaſting Office in the Church to thoſe, whom they conſtitute Governours or Biſhops of the Churches they planted; For it is certain that they did conſtitute all the Churches they founded in a *Perfect Uniformity of Government*; So the Governours or Biſhops of the ſeveral Churches, tranſmitted the ſame *Apoſtolick* or *Superior Power*, the ſame *Authoritative Epiſcopacie* as a ſucceſſive

and perpetual Office of the Church unto others; And this *Authoritative Episcopacie*, hath been thus continued by the succession of Bishops cloathed with *Apostolick Power* in *all Ages*, In *every Church* without Interruption, ever since it was immediatly delegated by CHRIST to His Apostles. The great Worthies of CHRIST in the second and third Centuries do clearly witness that their Churches were governed by *Episcopal Authority*; While they teach that *Presbyters ought to obey their Bishop*, and *the Bishop to obey CHRIST the Prince of Bishops*: That *none should do any thing in the Church*, Yea, *not to administer the Sacrament without the Bishop*: *That he who is not in Communion with the Bishop, is polluted and without CHRIST*: So *Ignatius* who dyed Martyr according to the *Vulgar Account*, in the seventh year of the second Centurie: That *Presbyters have right to Baptise*, yet *not without Allowance of the Bishop*; So *Tertullian* about the close of the same Century: That the *Episcopal Form of Government is by Divine Ordination*, *That the Episcopate is the Supream and Divine Power of Church-Government*, *That Heresies and Schisms rise in the Church from this, that the Priest of GOD, who is Judge in CHRIST's Room, is not obeyed*: So *Cyprian* who dyed Martyr about the middle of the third Centurie: These great Servants of CHRIST, do also testifie that the Government of their Churches was conveyed to them from the Apostles, and *that they were able to name the first Bishops whom the Apostles ordain'd, and to whom they committed the Charge of the Church in every place.* So *Irenæus*, who flourished towards the close of the second Centurie; This was so evident in those first Ages, as that the Succession of their Bishops, from the Apostles first Ordination of them, was one of their great Arguments to prove their Churches *Catholick*,

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and thoſe of their Adverſaries *Heretical*, who could not make the Succeſſion of their Biſhops from the Apoſtles clearly appear. Hence *Irenæus* puts the *Hereticks* to it, *To ſhew the beginnings of their Churches, and to reckon the Succeſſion of their Biſhops, running from the firſt Biſhops who had the Apoſtles to be their Authors, and he ſayes, this way, the Apoſtolick Churches makes their Accounts.* And thus the Succeſſion of Biſhops did run in a Current without Interruption; So that a Church paritie until it was deviſed the laſt Centurie, by ſome Re-publicts and Free-Cities, that they might conform the Policy of their Churches to their Civil Government, was never known to the Chriſtian World: Yet as theſe States and Cities engroſs'd unto themſelves that Power wherewith Biſhops ever ſince the Apoſtles were inveſted, whereby the Eccleſiaſtick Government among them depends wholly upon the ſecular Supremacie; And thus they overturned the whole *Oeconomie* of GOD's Houſe inſtituted by CHRIST, and deprived themſelves of thoſe Spirituall Powers and Offices which CHRIST conſtitute in His Church, ſeeing none can pretend as Officers of the Church, to be inveſted with thoſe Spiritual Powers and Offices which are from CHRIST, unleſs they can ſhow the Conveyance thereof to themſelves in the Genuine Channel, by which according to Divine Inſtitution, they ought to be conveyed from the Apoſtles, who immediately received them from their MASTER: So they were content that their Novel Inſtitution might be looked upon as meerly Lawful, and did not preſume to adorn that with the Specious Pretence of Divine Right, which was the meer device and product of Humane Fancie and Carnal Prudence. But Miniſters and

Seculars governing a Church by Divine Right, as Peers cloathed with a Tranſcendencie of Juriſdiction over the Powers that are of GOD, and the Conſciences of all Chriſtians within the Church (which the *Presbyterians* here arrogat unto themſelves) is ſuch a *Phenix* that is not nor ever was any where to be found in the World; And may juſtly be called, *A many Headed Papacie*, rather then a *Presbytrie*. But for a few Men under the cover and Protection of a Civil Law, to aſſume to themſelves abſolut and unlimited Jurisdiction, by virtue of an Intrinſick Church-Power, reſiding in their perſons over the Miniſters of a National Church, Legallie Eſtabliſhed according to the Goſpel Rules, and to Exerce the ſame, according to their Arbitrary Pleaſures Wiſe and Good Men upon ſerious and impartial Conſideration, cannot but find it to be ſuch a piece of extravagant Uſurpation, Antichriſtian Tyranie, Inhuman Cruelty, and lamentable Deformation, as cannot be paralelled any where in any Age, ſince ever there was a *Chriſtian Church*: So that I think not without Reaſon, that the pen of that great Servant of CHRIST *Melancthon*, was guided by an infallible Spirit to foretel what was certainly to come to paſs, when he wrote thus. "I "would to GOD, it lay in my power, to reſtore the Go- "vernment of Biſhops, for I ſee what kind of a Church "we ſhall have, the Eccleſiaſtick Policy being diſſolved: "I ſee we ſhall have a much more Intollerable Tyranie, "than hath been heretofore in the Church. His Words are theſe, *Utinam poſſem adminiſtrationem reſtituere Epiſcoporum, video enim Qualem habituri ſumus Eccleſiam, Eccleſiaſtica politia diſſoluta, video futuram tyranidem multo intolerabiliorem quam unquam fuit in Eccleſia, Hiſt: Confeſs: Auguſt:* 365.

Nor

Nor *Fourthly*, Can it be ſaid in the Adminiſtration of Diſcipline, That the *Reformation is revived*, becauſe that is ſtill the ſame by Synods, Presbytries and Seſſions, and in regard of Impartiality and Equitie in the Exerciſe of Diſcipline, the Epiſcopal Synods are much Superiour to the Presbyterian in the Judgement of all Conſidering and Unbyaſſed Men.

It would therefore, *Fifthly*, Seem unavoidably to follow, that by this Reformation which is ſaid *to be reviv'd*, we muſt needs underſtand a Moral Reformation, a Reformation of the Lives and Manners of Men, and to what an extraordinary degree this Reformation of Lives is advanced, will eaſily appear by the firſt thing offered by them to the *P*arliament's Conſideration.

That being a Complaint of *the abounding of all manner of wickedneſs*; And I muſt confeſs with extream Regrate, that there is too too great ground for it, aud further inſtances might be given of other Kinds of Impieties, as prevailing and pernicious, as thoſe that are mentioned, and I know not why they are only ſilently huddled up in a dumb, *&c.* ſave that the Addreſſers may be juſtly apprehenſive that they themſelves ſhould be found moſt eminently Chargeable with thoſe groſs Impieties. However, I muſt take notice, that we were wont of late to hear, the abounding of ſin to be attributed to the dull, dry, inſipid, and *Moral Lectures* of the *Epiſcopal Curats*, as if this had been the only Cauſe of the prevailing power of wickedneſs; And in conſequence to this, That a wonderfull Reformation would inſtantly enſue upon *Presbyteries* being ſet in the ſaddle, and the Conduct of the Goſpels Work being truſted to ſuch Skilfull and Zealous Mannagers; But how

how much we have been impoſed upon, does now evidently appear by their own Conceſſion, That not only ſin and Satans Intereſt have a conſiderable footing amongſt us, notwithſtanding of the erection of *Presbytrie*, but alſo that *wickedneſs abounds*, and all kind of wickedneſs abounds, and *all kind of wickedneſs exceedingly abounds*; And not only ſo, but there is an abſolute Improbability, if not impoſſibility for matters turning otherwiſe, unleſs the Secular Arm turn ſecond to the *Presbyterian Doctrine*, ſuch is the acknowledged weakneſs of a Native force of *Presbytrie*, that unleſs it be Aided by ſome Extraneous and Forraign Troops, the Devil muſt ſtill prevail, and go rampant amongſt us. We were made believe that ſuch Spiritual and Powerful men would have quickly conjur'd him, and that their Sermons like that of Saint *Peters*, would have Converted thouſands, and brought in ſuch ſhoals as his net (let down at his Maſters command) did once of Fiſhes: but this ſo evident and confeſſ'd miſtake, as it plainly ſhows that the Presbyterians have no advantage of the *Epiſcopal Clergie* (for things then could not be worſe than they are acknowledged now) ſo it ought to teach people not to have their perſons in admiration, and that their former boaſtings were but ſwelling words of vanity, and withal it may ſerve to inſtruct every man amongſt them not to think more highly of himſelf, but to think very ſoberly, as truely they have reaſon.

The *Second* Particular being a Complaint againſt theſe of the *Epiſcopal Clergie*, who are yet in poſſeſſion of their Charges, becauſe of *their meetings in Presbytries and Synods, for exerciſe of Diſcipline*, ſeems very ſurpriſing, eſpecially conſidering it, being immediatly ſubjoyn'd to the for-

former, wherein they ſo juſtly complain of the abounding of all manner of wickedneſs. It ſeems a new way to curb wickedneſs by giving it looſe Reins, and ſuffering it to go unpuniſhed: I ſhall not be ſo uncharitable to the Authors of the addreſs as not to apprehend them in earneſt for ſuppreſſing of ſin; But ſure I am in the nature and conſequence of things, The ſecond Complaint doth directly defeat the deſigne of the former, in ſo far, as the looſing of Diſcipline ſerves moſt Effectually to the growth and increaſe of wickedneſs; And I am ſure that every Wiſe Man would think it more neceſſary for the ſuppreſſing of ſin, that Church-mens hands ſhould be ſtrengthened in the exerciſe of Diſcipline, rather than that they ſhould be altogether Interdicted and Diſcharged from it; And therefore how their meetings in *Presbytries* and *Synods* towards theſe neceſſary purpoſes ſhould be in it ſelf grievous and offenſive to good Men, and ſerve to harden a wicked Generation in Licenciouſneſs and Lawleſs libertie, as the Addreſſers affirm, I cannot comprehend, and therefore muſt leave it to themſelves to Reſolve.

As to the third Paragraph, *That diverſe of the Epiſcopal Clergie have intruded themſelves into vacant Churches without any Legal Call, or the allowance of any Church Judicatorie.* The matter of Fact this complaint relates to, is truely this: There are ſome Pariſhes towards and in the *North*, from ſome of which *Epiſcopal* Miniſters have been thruſt out by the Government, and others of them are otherwiſe void; Where the Heritors and People being Generally averſe to *Presbytrie*, and finding more empty Churches than that party hath Men to fill, and having many proofs of the Reſtiveneſs of *Presbyterie* of their inflexible Stiffneſs, and Untowardneſs to Admit Men otherwiſe Unexceptionable, ſave that they are

not

not choſen by themſelves, and ſeeing likewayes what Shoals of heady and unſufficient men, they have violently thruſt into many Churches, fearing the like fate, have unanimouſly called ſome of the *Epiſcopal Miniſters* to ſerve among them in the Sacred Offices of Religion, and to aſſiſt them in the lamentable Caſe of their grievous and tedious Deſtitution; And therefore tho theſe Men upon the loud Call and more crying Neceſſitys of the people, have entered upon theſe Charges, withour heeding all the Circumſtantial Punctilios of the Law (which in their Caſe is plainly impracticable) yet that ſuch a great noiſe ſhould be raiſed upon this, and how it ſhould be complained upon as Offenſive to Good Men, and an hardning a wicked Generation, cannot (I think) be underſtood without the help of a wild and very unuſual Figure, and I ſhall leave it to others to Judge of. But I cannot but take notice of the groſs Diſingenuity which is plainly viſible in this Complaint: For here it is ſuppoſed, that the coming in to a Charge by the Call and Conſent of the People, is not enough to give a Miniſterial Relation, unleſs that likewiſe the Intrant come in upon the Qualifications of Law, and the Authority of the Church eſtabliſhed by it; Whereas the *Presbyterians* in the late times owned a Miniſterial Relation to the People, from their Call and Conſent, without any Countenance to that pretenſion, from the legal Eſtabliſhment, or the Authority of the then ſettled Church; And at *this Revolution*, how many ſuſtained themſelves Lawful Paſtors, upon the pretence of the former ground, tho *Patronages* and *Epiſcopacie* were the ſtanding Laws of the Nation, and the only Door by which they could Legally enter: And this they did not only in places truely vacant,

but

but where they themſelves by their ſavage Emiſſaries could violently diſpoſſeſs the Incumbents, which is vaſtlie more cenſureable, than what is now complained of, and deſerves much more unqueſtionablie to be called *Intruſion*: And is not this the moſt unequal diſingenuous and unjuſt Dealing, that the ſame Principle that ſerves the *Presbyterians*, and keeps them from being Intruders, ſhal not in the ſame and more favourable Circumſtances ſerve the *Epiſcopal*, and keep them from that ignominious Character alſo: If the *Presbyterians* have the Conſent of the People, without the Countenance of Law, or the eſtabliſhed Church, all is well, but all is wrong with the *Epiſcopal*, if they have not both; And what is this but the Bag of Deceit, a falſe Ballance, diverſe Weights, and diverſe Meaſures.

And that in this Paragraph, I meet with the *Legal Call*, I cannot but ſmile, finding the Term *Popular* (not without good Reaſon) changed into that of *Legal*; And conſidering what in the practice of the *Presbyterians* is ſufficient to make up this Call, if it be the concern of one of their Party: For if a *Presbyterian* can get in to a Pulpit by any way or means whatſomever, it is a Call: If he ſtep up to it of his own accord, without any Invitation; If over the Belly of the People, he can climb in at the window, or break open the Door, this is a Call: If he can be helped to a Church by the Rable of another Pariſh, or uſhered in by the aſſiſting Force of Muskiteers and Dragoons, it is a Call: At beſt, if he can obtain an Invitation from a few of the meaneſt people, cajolled thereto from their advancement to an Elderſhip, and withal threaten ſome one or two timerous Heritors to give their Conſent, This is a moſt Evangelical and unanimous Call, tho fiftie to

one be intirely againſt him: Now this in the preſent Practice being the Nature of a Call (which be this time, I jugde the Nation is fully convinced to be one of the moſt ridiculous Impoſturs, and odious Shamms that was ever impoſed upon a People, Therefore (to uſe the words of the Addreſſers) this above complained of, being certain, and which I am able to inſtruct, if need be, and in it ſelf grievous and offenſive to all good Perſons; It's humbly craved, that the Eſtates of Parliament may think of Laws for remedying ſuch Evils.

As to the fourth Paragraph, wherein they complain of the *Proteſtation given in at* Aberdeen, *&c: Being a Declinature of the Authority of the Committee of the Aſſembly*: This I am not much concerned about, neither do I think, that it needs much Vindication: For they did offer to ſubmit to the *Presbyterians*, as the Parliaments Viccars, and as cloathed with a Delegation from the Civil Power; But not as to an *Eccleſiaſtical Judicatorie*, as having a true Church power, or Spiritual Juriſdiction over them; Which to pretend, looks like ſomething I will not name; For what if the publict Reſolutioners had obtain'd an Act of Parliament, eſtabliſhing the *Church Diſcipline* in their Hands; Or if the *Cameronians* had by Act of Parliament, got that advantage over the Complainers, that they have got over the *Epiſcopal Miniſters*, would either the Proteſters have owned a Meeting of the *Publict Reſolutioners*, or the Complainers owned a Meeting of the *Cameronians*, to have been a general Aſſembly in the ſtrict and proper Senſe? Nay ſure, why ſhould then the Complainers pretend to higher Priviledges than are realy due, or that they would grant to others in the ſelf ſame Circumſtances they are now ſtated in.

And

And as by this Proteſtation and Declinature there is no injurie done to them; So I cannot ſee that any juſt offence is given to the Government: For tho it did cloath the Complainers with the full Power that is competent to a General Aſſembly in the trueſt ſenſe, and made their Sentence in the ſenſe of Law as forcible as theſe; Yet ſeeing it is not the buſineſs of Parliaments to Umpire it in things of Conſcience, nor to determin in matters relating to the true and Intrinſick nature of Eccleſiaſtical things; It is not to be ſuppoſed that they aſſerted that general Aſſembly to be ſuch any otherwayes, ſave in a Legal ſenſe, that is to all purpoſes and Effects of a General Aſſembly; but not ſo, as to the true nature of the thing it ſelf, and conſequently it being owned in the former ſenſe, tho diſowned in the other can be no counteracting to Law or juſt offence to the Government.

As to the *Fifth* Paragraph, *That diverſe of the Epiſcopal Clergie take upon them to Exerciſe the Miniſterial Function after their being convict upon due tryal of groſs ſcandals and immoralities, and Cenſured therefore*; This under the falſe Colours and miſrepreſentations put upon it, ſeems indeed offenſive and grievous to good Men: But I would have thought if for nothing elſe, yet for their own ſakes, this Paragraph might have been ſuppreſſed, ſince it may remind People of the ſcandalous meaſures of their Diſingenuous and Partial Diſcipline: For tho they affirm with the greateſt confidence that theſe men were found guilty after due tryal, yet the iniquitie and illegalitie of their proceedings with many of them, is moſt evident and Palpable, as appears by their defences before the *Presbytries*, and the Appeals and Proteſtations given in by them: I ſhall only inſtance for Brevities ſake in thoſe given in by Maſters *Herriot*, *Peacock*, *Murray*, and *Forbes*.

The *Sixth* Complaint plainly implyes two deſignes againſt the *Epiſcopal Clergie*. *Firſt*, To Irritat the Government to greater ſevereties againſt them; Nixt, to move them to interpoſe their power for ſuppreſſing the few Meeting-houſes in which they Preach; And both theſe are preſſed with a Repreſentation of their being *diſturbers of the Government*, and from the conſideration of *ſome ſcandalous diſorders* ſaid to have been done be ſeveral of them. Now how Chriſtian a deſigne the firſt is, let the World judge? That theſe poor deſtitute Men with their Numerous Families have with examplarie patience undergone ſuch extream hardſhips as ought not to be named amongſt Chriſtians, and which may ſerve to glut the malice of their moſt bitter and implacable Enemies; Yet that after ſo long and ſeyere an courſe of afflicting miſerie, and while they are ſorely groaning under it, the Complainers ſhould endeavour and ſolicite their being more miſerable (if poſſible) this certainly is both an extravagant flight of Impietie, and ſuppoſes the Authors in a great meaſure, if not altogether void of that part of Human Nature, which is the *P*rinciple of Compaſſion, and as this is a moſt wretched office for any man, ſo of all Men in the Nation it is leaſt becoming, and moſt Criminal in thoſe who now do ſet about it: For they themſelves are not long ſince come out of the furnace and ſchool of Affliction, (For ſo they term their late Sufferings, which they ſinfully brought upon themſelves) where Sympathie & Tenderneſs is one of the many Leſſons wherein God intends to inſtruct a people, And therefore for theſe Men (who have been thus diſciplined, to purſue the ends of cruelty, is not only a crying ſin againſt the Laws of Nature and Chriſtianity, but is alſo

further aggravated from an adventitious guilt, as being againſt the ſtrongeſt Methods of the Divine Wiſdom, the powerful Arts he has employed to divert them from it, and the expreſs deſigns of His ſpecial Diſpenſation.

And as this deſign of the Addreſſers cannot but be very choaking to all good Men, being both Unchriſtian and cruel, So its hoped that it ſhall not eaſily take with the Government, ſeeing the Reaſon by which it is preſſed (to wit, that theſe men are diſturbers of it) is nottourly unjuſt and calumnious, for tho many of them cannot come the length of what is required of them, yet their ſo very meek, patient, and peaceable Deportment under the extream hardſhips they have been tryſted with, for well nigh ſeven full years together is ſufficient Evidence, that there is nothing of Factiouſneſs or Unpeaceableneſs in their Tempers, and as they can and do Appeal to the Conſciences of their Hearers whether their Doctrine has in the leaſt favoured that way: So it ſeems plain Demonſtration to the contrary, that tho the *Presbyterians* have their Emiſſaries and Spyes watching all Advantages they can poſſibly catch againſt them, yet they have not been able hitherto to adduce one inſtance for juſtifying this calumnious Accuſation.

If the *Epiſcopal* Miniſters were found leading out vaſt companies of armed men to the fields (which indeed looks liker a Muſter for war than a meeting for Worſhip) this would import as if no good thing were intended for the Government, if they were found Excommunicating Princes, and emitting declarations, aſſerting the forefaultrie and nullitie of their Titles, diſcharging payment of Tributes and Taxes, openly Proclaiming War againſt them

them and their adherents; And in consequence, to this cutting off all these that they could possibly come at, could they be found blowing the Trumpet of Sedition, or Sounding an Alarm to War in or on the head of Armies with Match and Musket, with Drums beating, and Colours flying, this were ground indeed for their being chargeable as disturbers of the Government, and there were just reason for its Animadverting upon them with all rigorous severity; But seeing no such practises can be charged upon the *Episcopal Clergie*, and that hitherto they have demeaned themselves with all exemplary Meekness, Calmness, and Sobriety. It is hoped the Government will think their deportment Merits some other kind of consideration, than what is plainly enough aimed at in this unjust and uncharitable complaint, and will be so far from depriving them of any liberty and priviledges that hitherto hath been indulged them, that it will rather Extend these, and Establish them upon better terms, and with greater security.

And I must say, That the intending to subvert the smal conniv'd at libertie of the *Episcopal Clergie* is very invidious and ill becomming the *Presbyterians*, for the stoping of their own mouths a while ago was loudly exclaimed upon as an instance of down right Tyrranie in the Government, and was adduced as ground enough for discharging them of that dutyful obedience they ought to have payed, and what was represented more grievous & unsupportable to people than a force upon their Consciences, and that they were not allowed Pastors of their own approbation and liking, by which, and the plain contrary they now directly drive at, it may be evident to the Nation, that these

theſe men have no fixed Uniform and ſteadie Principles But that they ſhift them as do times, and the Scene of things, and according to the various Circumſtances they do fall under. Now further, theſe their unmerciful and uncharitable deſigns they indeavour to carry on by another Topick, and that is *the repreſentation of ſome diſorders*, and very ill things are ſaid to be done be ſeveral of the *Epiſcopal Clergie*. But before I advance further, I cannot but, 1*mo*, Take notice of the diſingenuous dealing of the Complainers: For by the Chain of their Complaint they ſeem plainly to lodge theſe diſorders at the door of the *Epiſcopal Clergie* who are now preaching in Meeting-houſes, that the more colourablie this libertie may be taken from them, whereas indeed they upon whom ſuch diſorders are chargeable, meddle not with Preaching, nor any other part of the Miniſterial function, except it be theſe ſcandalous Marriages, &c. Neither can they obtain any Countenance from their Brethren, nor Encouragement from people to employ themſelves in Preaching, ſuch is the juſt indignation that both the one and the other have againſt them. 2*do*. Whither there be miſcarriages done in all the kinds of the enumerated inſtances, or to all the degrees of the alledged Atrocitie, I know not, and there may be good reaſon to ſuſpect, ſeeing it is no new thing for ſome men to ſpeak looſlie enough either in their own Praiſe or to the diſadvantage of others; however I ſhall not deny but there may be ſome pretending to be *Epiſcopal*, who have done ill things; but I am as fully certain, their having done ſo, is moſt ſadly regrated by theſe that are truely of that Perſwaſion, and has been relented by the *Fathers of the Church*, in the

moſt

most effectual Methods of displeasure, which are now agreeable to their *present Circumstances*, and both the Bishops and their Brethren, as they have expressed a deep Sense of these Mens disorderly miscarriages by disowning them, renouncing all Fellowship and Communion with, or Interest in them, so they heartily and most earnestly wish that the Government would Chastice them with outmost severity, according to the Demerits of their respective Crimes. 3*tio.* This Course is more common than Justifiable, whereby their ruine is endeavoured, by chargeing the faults of a few upon the whole Society; And how unreasonable, and how unfair Dealings this is, may appear in that there was never as yet any Church Societie, Sect, or party of Men, that could boast it self intirely free of Corrupt Pastors (and the Complainers have as little Reason possibly to Glory in this, as any Society in the World (and therefore it ought not to derogate from the Reputation of those of the *Episcopal Perswasion*, that amongst so many hundreds, there should be a few pretending that way found chargeable with misdemanors, especially consideri ng the pinching miserie, that hundreds of them are driven to, and what a strong temptation poverty proves to the most of Mankind. 4*to.* But as I desire not by any consideration whatsomever to extenuat the Faults of these that are guilty, so it is highly unreasonable to involve the *Episcopal Society* in their guilt, or that they should be prejudged because of it, not only on the account of the former more general Ground, but more especially in respect, 1*mo.* That they do not only abominat such Practices, but likewayes disowne and disclaime all fellowship and Communion with those that are guilty of them.

2*do.*

2*do.* In regard they are not able to restrain them by any other Means, then Advice to them, and Prayers to GOD for them (in which they have not been wanting) the Fathers of the Church being under a cloud, and what's possible to be done by them, being of small force to overawe and restrain them. 3*tio.* These disorderly Men themselves, having so farr withdrawn their Obedience from the Bishops, as that they have declined to Appear, some of them when call'd in order to be rebuked and censured. 4*to* While the *Episcopal Government* was in Vigour, the faults of Church-men however so small, were most severely and impartially punished, of which I could give sufficient proof. 5*to.* As upon these Just Considerations, it is most iniquous to charge the Faults of a few pretending to be *Episcopal*, upon the whole Society, so I know that both the Bishops and their Brethren (not without good Reason) think themselves injured by alleadging that these Men do belong to them: For by the Principles of *Episcopacie*, no Marriage must be solemnized, but either after proclamation of Banes, or by an expres Licence from a Bishop, no Baptism is to be Administrate, no Penitents reconciled, nor no Discipline to be Exercised in dubious and difficult Cases, without the Advice and Direction of the Bishop, and all must be done in a dependance and subordination unto him.

Now that these Men have acted such things independently upon the Bishops Licence, Knowledge or Concurrence any manner of way, they have Receded from the expres Principles of *Episcopacy*; and thrown up all interest in, or Relation to that Society; And as thus they have disjoined themselves from it, so in Justice they cannot be reckoned to be of that Society, And consequently

there is no Reaſon why they that are truely of it ſhould ſuffer any Diſhonour or prejudice by other Mens Crimes.

The *Seventh paragraph* craves and beggs, *That the Vacant Stipends on the South-ſide of* Tay (as it would ſeem) *ſhould be applyed for Pious Uſes, And that thoſe on the other ſide ſhould be applyed for themſelves, and thoſe of their Partie.* Now how ſpecious a Regard ſo ever is here pretended to Pietie, yet there is an evident and plain preference of themſelves, and their own intereſt to it, for the *Southern* parts (as the Article ſeems to acknowledge) is ſo overſtockt with Miniſters, that they have over and above to ſpare for planting the *North*, ſo that there muſt needs be but few Vacancies there; And this they appoint to be Charities Localitie, and Pieties ſhare: But in the *North* the Vacancies are vaſtly more numerous, beſides the clear proſpect of many more, by the thruſting out of the intruding Incumbents, And other ſhifts they can eaſily make by the help of their ſerviceable Diſcipline; And this in the diviſion betwixt themſelves and Pietie is indeed very wiſely choſen to be their Localitie, or what they crave for themſelves; *Honeſt Presbyterie that's ſtill conſtant to it ſelf*, And plainly ſhews that the Children of this World are wiſe enough in their Generation as to what concerns their preſent State: I do humbly conceive and ask pardon, to ſay, That if the ſuffering Miniſters had been allowed by the Government, what might in ſome meaſure have ſupported their ſtarving Families out of the Vacand Stipends, as it had been more juſtly and Charitably done, than what is ſuggeſted in this Paragraph; So likewiſe it might probably have prevented ſome of their complained of miſcarriages, ſeeing it is plain by the nature of the inſtan-

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inſtances adduced, that the Tentation has lyen mainly in the great neceſſity, and extream Poverty of the unhappy Tranſgreſſors, And it ſeems very odd, and unaccountable in the *Presbyterians*, who many of them poſſeſs Churches in no better Tenour than *Ahab* did *Naboths* Vineyeard, that they ſhould be ſo far from Reſtitution, or what may be a kind of eaſie Supplement for it, as to crave theſe Stipends, not only without regard to the Crying Neceſſities of others, But alſo to the Total Excluſion of thoſe whom they have ſo notourly injured. However it is to be hoped, that the Government will have ſuch regard to the Crying Neceſſities of Hundreds of Starving Families, the common Cauſe of Chriſtianitie, and its own Reputation, as to make a Juſter, Wiſer, and more Charitable Application of theſe Vacancies, than what is petitioned by the Complainers.

Thus I have delivered my thoughts on that paper, which I have expreſſed with the greateſt Calmneſs and Moderation I poſſiblie could, the matter being duelie conſidered; As I hope the more Moderate, that is, the more Knowing of the Partie will not be much diſpleaſed at any thing I have ſaid, ſo I doubt not but ſome of thoſe are Good Men (thô in Errour) and therefore I love them, and wiſh I could give ſome Aſſiſtance, with Meekneſs, to recover them from it; For thoſe are the onlie perſons among them whoſe Spirits are in a Diſpoſition to be wrought upon by Reaſonable Diſcourſe. For the Rigid and Giddie-Headed among them, who make up the Bodie of the Partie, are ſo Obſtinate and Mad in their way; As that there is no hope to do any good on them by Reaſon, until *GOD* ſhall be graciouſly pleaſed for the good of *His Church*, to make them of a more Humble and Teachable Spirit.

FINIS.